



COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

The Community And The Meaning Of Life

by Arthur E. Morgan

This speech was presented to the Community Service conference, "The Community and Its Neighbors" August 7, 1972, when Arthur E. Morgan was 93.

I have prepared this paper in the absence of my very well informed secretary, on whom I have depended for references. I wish to refer to a considerable number of great metropolises of history, with scattered reference. At 93 years of age, and with imperfect memory, mistakes may have occurred. Some of the statistical statements made are not common knowledge, yet they are important, and I desire not to omit significant instances. I believe that they are generally accurate in substance and will not be misleading.

For about the past four or five thousand years, important or controlling parts of the human race have been undergoing a somewhat rhythmic repetition on a similar course. As a result of concentration of military power or of wealth, or large concentrations of industry, or all of these together, there have been concentrations of populations in large centers. People from rural areas, especially the more intelligent and vigorous, have migrated to the cities to share the greater wealth and other advantages.

Such movement has continued until the contributing rural areas have been stripped

of their best population. Then the large cities have faded away, sometimes because of war or through the low birth rate in the city. In such ways, during the course of a few centuries, the populations of large cities have largely disappeared and the culture of the area has faded.

Then in time new populations have come and the process is repeated. Sometimes no new population appears and what was a large city becomes a jungle. In some of the jungles of southeast Asia are the remains of palaces and temples, but with no present population. The great cities of Peru are now nearly empty. In central Asia there are empty remains of great cities. The new cities nearby are not populated by the descendants of those who built the earlier cities, but are of a new migration. A large part of the temples of ancient Greece have disappeared because new arrivals found temples standing there empty, and tore them down to use the marble for lime. The massive arena and other vast buildings of Rome, built when Rome was a city of a million people, lay idle for centuries when Rome had shrunk to a town of about twenty thousand.

When Cortez invaded Mexico, he found a large city, but it had not been built by its Aztec inhabitants. Its great pyramids

go back to an older population, the Toltecs, who were then only a vague tradition.

Most of the large cities of Europe today are not a continuation of the great cities of the past, but are emergences during recent centuries. The few great cities which have survived many centuries are longtime national centers. Istanbul (Constantinople) was head of the Catholic world for more than a thousand years, and then head of the Moslem religion. Rome was head of the Roman Empire and for centuries of the Catholic Church. London, Madrid and Paris survived as national capitals. These are the only large European cities which have had populations of about ten thousand for more than five hundred years. The large European cities of today are mostly modern.

The common course of greatness was illustrated by the Moslems. The outstanding personality of their culture was Ibn Khaldun, who knew the vast culture from the Atlantic to the Persian Gulf, from Madrid to Babylon. As he described the process, the cities grew in size and power as the more intelligent and abler people of the small communities migrated to the cities to share their prosperity and culture. He said that a city family lasted about four generations before it became extinct. As the families died out in about four generations and as the supply of intelligence and energy in the small communities became exhausted, the Moslem culture, which had fed on the last of the Greek culture, became exhausted. The Moslem civilization of today is from a new migration.

The metropolis is not the answer to the human need. But neither is the old-time small town the answer. It has two faults. One is lack of inquiry and curiosity. Primitive life was purposely conservative. The way primitive man had for preserving arts and ways of life, was to follow the prevailing practice, depending on personal communication. Arts and attitudes changed slowly. The safest course was to act in the accustomed way. Conservatism was good practice and good morals. Today, with progressive change being the recognized way of life, invention, inquiry, and research are in the ascendant and their location has been the large city.

The other limitation of small town life was that its views of life were mostly limited. Activity and outlook were largely limited to the major activity of the community, the church, and later the school. Otherwise the arts and interests of life were mainly limited to the major local occupation such as farming, fishing, quarrying, railroad activities, lumbering. Even the local college would have the same outlook. Other interests were few. For a full life, one went to the metropolis. The habit of going to the city had two limitations. The more intelligent and energetic people went to the city because it is where both culture and wealth is concentrated. In addition, the birth rate is lower in the city. This custom impoverished the villages.

We can see a similar process under way in our own locality. The city of Dayton did not grow chiefly from its early families. A major part of its excellence came from Germany, including such families as the Rikes and Schantzes, and from small communities which supplied such people as the Ketterings and the Deeds. As the life and intelligence of the smaller communities tend to be exhausted, the smaller communities, in general, do not maintain such family lines. There is still much quality in our small communities, but it is not unlimited.

The world has not yet learned how to maintain and increase the supply of creative people. For deep-seated biological reasons, great concentrations of population do not maintain themselves and with the existing social habits, the smaller communities do not indefinitely withstand the departure of their most spirited men and women. We have not learned how to manage populations and cultures. Is it possible that there are arts of living that we have not yet learned?

In my early life my work called me to spend much time in small communities. It seemed to me that the limitations of both the village and of the large city were due to defective planning. The answer, as I saw it, was for the population to assemble in small units and for these smaller communities to undertake to be representative of the whole culture and to offer a variety of means for economic expression. In that way, cultured people and persons with varied interests

could find activities congenial to their outlook. It was this philosophy that shaped our work in Yellow Springs fifty years ago--and the project continues today.

When Horace Mann came to Antioch, he was the most prominent man in the field of American general education. Thus, it was natural that a good many families came to Yellow Springs to take advantage of his presence. Horace Mann died about seven years later, but the college continued except for a short lapse during the Civil War. However, there was no concept of how to keep this small, intelligent community vital and capable of regeneration. As the sons and daughters of the selected citizens graduated from college, they left the small town for the big city. Many of them went to Los Angeles, then one of America's fastest growing cities. The largest church in the community, built to accommodate Horace Mann's followers, lost its members and was taken over by the Catholic Church which had little interest in the Protestant college. When I came to live here in 1921, there were, according to my information, only eight families remaining of the original numbers who came because of Horace Mann.

Part of my program for the college was a proposal which I termed "general education." Since we live in a world where we are all subject to a vast number of different experiences, it is important to have an education that will make a person capable of intelligent recognition of the meaning and significance of these different experiences. No matter how well one is equipped for work in one's own field, knowledge in other areas may be limited to individual subjects and may greatly reduce the value of a person to himself and to society.

How many graduates of American colleges have finished college with no information concerning the principles of nutrition, with no preparation for economic administration in home or business, with no orientation in ethical principles and with no introduction to the significance of biological principles? Or, if they have some of this preparation, are they innocent of any knowledge of philosophy, or of the treasures of literature and history?

Students who attended Antioch while this policy of "general education" prevailed, have said that this program covering the whole academic field with reference to its major concepts was a most valuable part of their college experience. Their education included courses in nutrition, economics and ethics, which were not commonly included in the courses of other colleges.

In order that the students should be acquainted with the economic factors of life and with occupational responsibilities, they were provided with working opportunities for part of their college years. The college came to be known for this work program.

As for the village in which the college was located--there was an effort to make its interests represent the many phases of life and culture. We started out with the resolve that every main element of human culture would be welcome and sought after. Industry was needed. We did not want to be the working ground of a great corporation which would use the population of the town for its laborers. Because of the ancient dependence on conventional leaders' skill or learning, the small communities of America lacked curiosity, the spirit of inquiry and research. Yellow Springs was typical in that respect. The natural beauty of the surrounding woods and streams was not fully appreciated. The most beautiful area was about to be turned into a mechanized amusement park for the benefit of the nearest cities. One of our projects included acquiring that land and keeping it for the community.

We took into account the need for ways of support. A three-thousand-year-old, largely neglected Chinese technical process, which was also used in primitive Africa, "the lost wax process," was explored and turned into an industry which now has an income of seven or eight million dollars a year.

A young sculptor, working with stones, got the idea that for very exact laboratory work, stone surfaces would be less subject to distortion than steel. His tests proved this to be true and he developed a good business with important laboratories in furnishing stone laboratory surfaces which were extremely hard and exact.

A young man observed that when a pipe is full of water and the water freezes, the pipe will burst. Why not make practical use of that phenomenon? He worked it out in the Antioch laboratory and has built an industry with an income of seven million dollars a year.

A senior student at Antioch was engaged to a New York man who had a small business in working out the appearance factors of household and other industrial appliances. She told him that she preferred Yellow Springs to New York City as a place of residence and would he not bring his business out here? He did, and it thrives here in a beautiful old country residence. Some young Antioch men set up industrial advertising as their occupation here, and find that their location is favorable to the conduct of the business which also thrives here.

A student who had skill in design of wood products found use for his skill in making laboratory furniture and special furniture for merchants and architects. He moved to the margin of the village and now has fifteen men engaged in the work.

When a feed and farm seed store failed, two young men who were delivering for the owner undertook to free the farm seed from weed seed and fungus. They built up a business of \$4,000,000 a year.

Two young men, observing that the making of bookplates was a scattered occupation, learned how to make them exceptionally well, and now have a business income of half a million a year and produce most of the bookplates in our country.

I had from boyhood planned to become a doctor and to find my activity, not in curing disease, but in helping people to maintain optimum health. However, I never got a college education, so with the help of a soap manufacturer and under the management of a medical doctor from a small country town, I initiated the Fels Institute. This project began with a small town country doctor from Minnesota working in a tiny four-room cottage. Now, with an expanded program, it is housed in a \$1,500,000 building and has a staff of twenty research scientists.

Activities at Antioch and the small local industries which were started called for research projects also. Today there are 200 full-time research scientists in the community and a wide variety of inquiry and research.

A medical clinic has emerged, organized by a man I brought to Antioch. The old people who were frequently neglected have organized a senior citizens center. The primitive village government has made way for a modern and skillfully administered council-manager government. A human relations council has been organized because of the considerable Negro population. The public school system has been made a model for the country.

But Yellow Springs is growing too fast. Many people from over America want to move here to live and many do so. Our village, now with a population of 5,000, is large enough. We have demonstrated that what we sought to do was possible. It is time now to show that ours was a natural development. There is no need of being a one-industry community, with no other ways to make a living. As the Yellow Springs industries indicate, there are many interesting and useful ideas in the minds of intelligent people who would like a chance to give them expression. There is no need of a dull community with only one line of interest.

Is it not possible for a few well selected small communities to unite in seeking a better life for themselves and for the country? There are many men and women who want to find better ways of life, ways other than the ones that seem open to them. Cannot such small communities and such people find each other? Cannot discriminating people find living conditions where it is actually feasible to live by principles of action which in everyday life are commonly violated or ignored?

I once had an able man working for me, who for 20 years had worked for a very large industrial corporation. In my service, he designed a large plant with the products of which there would be strong competition. Competitors came to talk about his work. I found that in my interest he was lying to these competitors about our plans. When I told him to speak only the truth, he said,

"Oh, life is not like that! You must defend your interests. I have worked for 20 years and their ethics are always the same." I knew that he had been brought up in an honest family. I told him that we made a habit of telling the truth. When he was persuaded, he dared to tell the truth and he did so.

How many people are there in American industry and labor who are living under what they consider to be a standard condition of employment, yet they are not being honest, though they would prefer to be so? How many secretaries are there who have written letters of falsehood, when they would have preferred to be honest? How many salesmen lie to their customers "because the trade demands it"? How many union employees restrict production below a reasonable norm because the union or fellow workers seem to make it necessary? How many employers are dwarfing the lives of their employees because they can make more money by keeping an employee on a convenient job?

Would it be possible to develop new communities or to revise old communities of good quality in which it would be possible and normal to act with honesty and fairness, ignoring, if necessary, some conventional patterns of industry and seeking employees as friends and associates? Would it be possible for teachers in a local school system to welcome carefully considered new ideas and relationships with students and parents? Would it not be interesting to live and work in such a community?

The population of Yellow Springs is now about 5,000. Some modern students express the opinion that this is about the best size for a community, taking into account health and the number of persons who can best maintain community relationships and provide the optimum conditions for community life. A multiplication of such communities may be more satisfactory than much larger ones. They might be preferable to communities so small that the normal relations of life cannot be maintained.

We believe that the development of Yellow Springs has demonstrated that such a community is possible. What has shaped Yellow Springs has been the work of many people. An attitude of inquiry, expectation and

willingness to try, can have unexpected results. It is the attitudes and habits of the mind which make the desirable results seem either probable or improbable. If ordinary persons, such as you and I, can maintain a quality of integrity and of fellowship, if we are willing to make the best of the circumstances, we may find ourselves in a not hostile world.

Human society is the product of the working out of aims and purposes so that we arrive at the wisdom, beauty, harmony and growth which is possible for humanity. In some respects, this is the major task of society. People do not arrive at social harmony and efficiency by drifting, but by working at it with full capacity and good will. The quality of life is measured by the energy, the motives and the persistence with which we act. In that respect, Yellow Springs is no different from other communities. It has some distinct advantages. One is that we are of a size which makes successful group effort possible.

As desirable characteristics of the town come to view, we find people coming here to fulfill their purposes in a good environment. Many of those purposes have been good and are the source of such quality as is here. But others have come for less desirable purposes, concerning which, difference of standards or of opinion exist.

In the earlier days a project was brought here known as the "numbers racket." It was a way of gambling on one's guess about coming events. Most participants lost their deposit, but occasionally someone got big returns. I was told that this "racket" was taking more money out of town than all the taxes people paid. It was defended on the plea that a man has the right to spend his money as he sees fit, and the chance of winning satisfied his hopes. The local government had not then been revised and some of its officers may have been involved. Finally that activity was eliminated.

Each community is surrounded by other communities with somewhat different standards and there is a constant tendency for it to be affected by them. Also its own values and standards will be constantly influencing others. Whether that course is upward or

downward will depend on the wisdom, aims and spirit of those who participate.

In a large city in India, I came across a group of people who for centuries had maintained an effective way of life and spirit of living. The group undertook to maintain fine personal ethics and standards of their own and did not follow prevailing usages. They had their own industries and their own culture. For centuries that community had maintained a distinct pattern and standard of living. A good order of life is possible even under very difficult circumstances.

On the other hand, some of you can point to communities of similar size in which the maintenance of the community, the standard of life, and the general social relationships make it about the last place in which a self-respecting person would want to live.

All of our circumstances and our special loyalties tend to get their significance from what to us is the meaning of life. Drifting with the tides of popular interest, without purpose and control, our lives may be only a succession of chance occurrences with no overall continuing meaning.

Each community has its own measure of integrity, good will, commitment, and vigor of spirit. Such qualities, including its environment, will determine whether it is a good place to live and what contribution it will make to the emerging human culture. A reasonable amount of foresight may have considerable effect on the outcome, for those who participate and for coming generations.

Editor's Note:

The theme of this article is still accurate even though some of the businesses Arthur Morgan mentions have not continued or have moved their operations to other towns. Of those enterprises that remain many are now so large and do so many millions of dollars of business yearly, they have expanded to other parts of the country and abroad. Many new exciting ventures have taken the place of those which have discontinued or moved.

Among the many newer endeavors are an electronic distributing business which was started in a home 15 years ago and now has eight employees here in Yellow Springs

and eight in Syracuse, New York. This is almost a two-million-dollar business in Yellow Springs and close to that in New York.

There is a 24-track recording studio and duplicating and manufacturing facility serving area musicians and recording studios which was started here eight years ago.

Seventeen years ago a few people started the Yellow Springs Community Foundation with a gift of \$10,000 from a family. This has grown to be a most helpful community foundation with approximately \$400,000 assets. Run entirely by volunteers, it helps other Yellow Springs groups such as the Children's Center, the locally started nursing home, tree committee and Senior Citizens Center.

In 1964 two string music teachers in Yellow Springs decided to start a youth orchestra. In 1972 the orchestra became an official part of the high school music program. Today in a high school of 189 pupils, 54 are in the orchestra which competes very well with much larger schools in the state.

About four years ago a few women started an affiliation with Women's World Banking called "Women's Economic Association Ventures." Through workshops and consultation, this group helps many women get started in business in town and in the surrounding area.

Since Arthur Morgan gave this talk the town has actually dwindled in population to just under 4,000. This is partly due to the student enrollment at Antioch diminishing and partly due to families growing smaller and housing becoming expensive. The work force in the larger industries now mostly comes from other towns. About one fourth to one third reside in Yellow Springs. It is clear that businesses on a national scale can be well run from a small town where people can have face-to-face relationships with their neighbors.

In spite of its size, Yellow Springs is an example of what a small town can do if people of vision put their minds to improving the economic, cultural and educational base of their town.





Simple Living II

COMMUNITY SERVICE FALL CONFERENCE
OCTOBER 16-18, 1992

This year our fall conference will be on "Simple Living II" on October 16-18 in Yellow Springs.

Last year our conference was on "Living More With Less." Those who attended felt this a very timely topic which could well be addressed again this year. It was suggested we get speakers who could address practical needs of how to conserve heat, eat low on the food chain and well, build simple solar appliances, provide meaningful chores for children, build community ties as well as speak about the overall problem of "consumerism to keep the economy going."

Peg and Ken Champney who live at the Vale Community near Yellow Springs and who are the authors of the article on "Community Made It Possible," which appeared in our January/February Newsletter, have agreed to be resource people. Warren Stetzel, who with others is building a solar heated underground house with clives toilet, and John Morgan, printer/photographer from Raven Rocks, will also be resource people next October.

If one registers before October 1st, the cost will be \$55 per person for the entire conference, excluding meals, but including bed and breakfast with Community Service members or friends and \$35 per person for the whole conference if no overnight accommodations are needed. After October 1st, registration will be \$65 and \$45 respectively. Local persons may attend the entire conference for \$15 if preregistered, otherwise they may attend for \$4 a session, of which there are five.

This year conference attenders will get their meals in town at any one of at least five good restaurants, most of which serve both vegetarian and non-vegetarian meals.

We look forward to seeing you the third weekend in October.

Echo System

AN INTERNATIONAL "READERS' COLUMN" FOR
PEOPLE AT GRASS-ROOTS

A Japanese gentleman, Takeshi Suzuki, Executive Director of Tokyo Consumers' Co-operative Union, has asked Community Service to become part of what he calls "Echo System" and we have agreed to do so.

"Echo System" is an international communication channel between people at the grass-roots of society.

Mr. Suzuki writes: "We, the members of the Tokyo Consumers' Co-operative, have been feeling the need for a system through which ordinary citizens can easily exchange their opinions with their counterparts abroad. That need was especially felt during the Gulf War.

"Although every phase of the War was reported through hi-tech networks with broadcasting satellites, almost all information was delivered through "filters" of national and military interests of the countries involved in the War. The existing media contributed to mobilizing of public opinion in favor of the War. Individuals' free opinions were not conveyed through the hi-tech networks, thus it seemed that they had entirely vanished on the Earth.

"In Japan the Constitution prohibits sending military forces overseas. There were controversies concerning an attempt to lift this limitation which took advantage of pressure from some industrialized countries which urged Japan to make a military contribution to the War, as well as a nine-billion-dollar donation for the allied forces. But my question is: Have you had any opportunities to hear ordinary Japanese voices in this dispute?

"When we see, for instance, conflicts between industrialized countries and newly developing countries on the issue of 'development and environmental protection,' we need alternative channels through which ordinary people can communicate with each other besides negotiations by political and business leaders.

"Such channels would help people avoid being involved in unnecessary confrontation. Even if an exchange would end up merely with renewing their understanding of the depth of perception gaps, we are sure that it would be more constructive than an 'exchange' of launched missiles, and it would contribute to making the world a little more safe.

"'Echo System' is aimed to enable citizens throughout the world to exchange their opinions overseas, on a regular basis and in an inexpensive way. Hoping that people's voices will be exchanged like 'echoes,' we named the system 'Echo System'."

In this system, "Stations" in each country (of which Community Service is one) are to collect citizens' voices in various fields and mail them to the main "Station" in Japan. "Stations" are also to circulate copies of "voices" among people in their "Station," or publish them in their own paper or magazine. We will do this through our Community Service Newsletter. People who read the "voices" may write their impressions or opinions and send them to us to publish in our Newsletter, which in turn we will send to the main station in Japan. These letters should not exceed 500 words.

The people at grass-roots all over the world have their own causes such as improvement of living standards, enhancement of human rights and democracy, conservation of the global environment, ensuring friendship and peace in the world, and so on. The aim of "Echo System" is to exchange opinions with their counterparts abroad, and thus help mutual understanding.

While the existing media tend to be controlled by dominant political or economic powers, this international "Readers' Column" can contribute to expanding international communication channels for ordinary citizens.

* * * * *

Echo Systems now has 24 stations in 14 countries. Examples of other stations and their concerns are:

Association of Slovak Consumers in Czechoslovakia; Christian Conference of Asia, Youth in Hong Kong. Concerns: Youth issues, human rights, ecology, faith/religion;

Asian Students Association (ASA) in Hong Kong. Concerns: Campaigns for anti-militarization, human rights, Third World development, education, democracy, student and people's movement, etc; Consumer Action Group in India. Concerns: To provide a platform for citizens to represent consumer and environmental problems and issues of public health and safety; Institute for Consumer Development and Protection in Indonesia. Concerns: Development and protection for consumers; Maori Women's Centre in New Zealand. Concerns: Working with indigenous peoples of New Zealand, working with the struggles of Maori women and families from a political viewpoint; Mercury Provident PLC in United Kingdom. Concerns: Banking in a social and community context; Northshield in the United States. Concerns: That the average common citizen of the world be kept informed of what is really going on so that they can make intelligent decisions about their future and the future of their resources.



Book Reviews

PARADIGMS IN PROGRESS: LIFE BEYOND ECONOMICS by Hazel Henderson. Knowledge Systems, Inc., 1991, paper; 293 pp. Available from Community Service for \$16.95 plus \$2.00 postage.

Ernest Morgan

This challenging book questions many of the assumptions of current social, political and economic thinking. In particular it condemns the emphasis given to the GNP (Gross National Product). This indicator, says Hazel Henderson, merely records the amount of money that changes hands and takes no account of the elements of human or ecological wellbeing.

She urges a new "paradigm" of habits and values, emphasizing a sustainable lifestyle, basic human values, and a win-win approach to the world's problems. What I like best about her book is the evidence it presents of the rising awareness in our culture of the need for a new paradigm. This makes me feel less alone.

Henderson brings to her work an incredible array of scholarly and organizational credentials. Perhaps the most eloquent

testimonial to her value on the current scene was the denunciation uttered by a conservative critic--"The most dangerous woman in America!"

Clearly, the hope of the future lies with people like Hazel Henderson.

HEALTHY HARVEST: A GLOBAL DIRECTORY OF SUSTAINABLE AGRICULTURE AND HORTICULTURE ORGANIZATIONS. Available from agAccess, 603 Fourth Street, Davis, CA 95616. 1992, paper; 212 pp. \$19.95 plus \$3.00 postage.

The call for greater access to sustainable agriculture information has been answered with the publication of the Healthy Harvest directory. The new and expanded edition of Healthy Harvest: A Global Directory of Sustainable Agriculture and Horticulture Organizations, is now available from the publisher, agAccess, in Davis, CA.

The directory provides descriptions of agriculture and horticulture training institutes, research centers, development and university programs, advocacy groups and businesses involved in sustainable agriculture. The listings are well organized with a complete cross-indexing including a geographic index, a subject index, full descriptions, contact names and phone numbers.

Healthy Harvest's international listings represent the most complete reference anywhere to the sustainable agriculture movement worldwide. European organic farming organizations, southeast Asia research centers, and South American reforestation projects are just a few of the many listings.

"The Healthy Harvest directory is a useful reference tool for anyone interested in sustainable agriculture," says Jeffrey Harpain, agAccess information specialist. "This book is used by students, writers, reference centers, librarians, and others who want to find information on internships, farm stays, advocacy groups and the whole spectrum of activities around sustainable agriculture."

An added plus are the beautiful line drawings and sketches by artist Janet Trowbridge Francoeur that complements the wealth of information found on each page.



Readers Write

ABOUT CHIEF SEATTLE

I noted in the Newsletter not too long ago an explanation of Chief Seattle's message. I came across this in a book called Brother Eagle, Sister Sky by Susan Jeffers, David Books, NY. I thought it might clarify the situation.

"The origins of Chief Seattle's words are partly obscured by the mists of time. Some call his words a letter and some a speech. What is known is that Chief Seattle was a respected and peaceful leader of one of the Northwest Indian Nations. In the mid-1850s when the government in Washington, D. C., wanted to buy the lands of his exhausted and defeated people, he responded in his native tongue, with a natural eloquence stemming from his oral tradition.

"His words were transcribed by Dr. Henry A. Smith, who knew him well, and that transcription was interpreted and re-written more than once in this century. Joseph Campbell adapted and brought Chief Seattle's message to a wider audience with his appearances on Bill Moyers' PBS series and in the book The Power of Myth. I too have adapted Chief Seattle's message for Brother Eagle, Sister Sky. What matters is that Chief Seattle's words inspired--and continue to inspire--a most compelling truth: In our zeal to build and possess, we may lose all that we have.

"We have come late to environmental awareness, but there was a thundering message delivered a century ago by many of the great Native American chiefs, among them Black Elk, Red Cloud and Seattle.

"To all of the Native American people, every creature and part of the earth was sacred; it was their belief that to waste or destroy nature and its wonders is to destroy life itself. Their words were not understood in their time. Now they haunt us. Now they have come true, and before it is too late we must listen." --Susan Jeffers

Wenona Diggle, Cary, IN

ABOUT BOOK REVIEW

What a nice surprise it was to see first a review of my book (How To Build An Underground House) and then to see who'd written it! I'm really grateful to you--and Warren.

Yep, I read the lead article on CSA (community-supported agriculture), which is very impressive, and was leafing through all the rest to see what I'd read next when I discovered myself. Thanks very much.

Malcolm Wells, Brewster, MA

Announcements



GRAILVILLE PROGRAMS

June 5-7: The Psalms--In Watercolor. Discover, or rediscover, the Psalms, poetry of the heart. Cost: \$100-135/program, room, meals.

June 12-14: Garden Retreat. Work in Grailville's gardens and greenhouse. Learn new techniques. Cost: \$75-100/program, room, meals.

For more information contact: Grailville, 932 O'Bannonville Road, Loveland, OH 45140; 513/683-2340.

INSTITUTE FOR SOCIAL ECOLOGY SUMMER PROGRAM

June 5-19: Design for Sustainable Communities. "How can we create communities that sustain and enrich both their inhabitants and the planet?"

June 12-15: Symposium on Social Ecology and Higher Education. Goal is to emphasize the connections between social ecology, higher education and community action.

June 19-July 19: Ecology and Community. Explore social theory, ecological agriculture, architecture and design, community health, ecology and spirituality, feminism and ecology, and ecological technology.

For more information contact: Paula Emery, Institute for Social Ecology, Box 89, Dept. R, Plainfield, VT 05667; 802/454-8493.

PERMACULTURE DESIGN WORKSHOP, AUGUST 21-30

A Permaculture Design Workshop will be held in W. Olive, Michigan, August 21-30. Students will be designing a 10-acre homestead site. Topics are permaculture design, water supply and conservation, solar housing design, poultry integration with orchard and greenhouse, tree crops, and organic gardening.

Cost: \$400; \$50.00 deposit required by July 31. Workshop is limited to 30 participants.

For information on workshop, lodging, meals or child care contact: David VanDyke, 15580 Stanton, West Olive, MI 49460; 616/847-0560.

SHEPHERDSFIELD COMMUNITY IN MISSOURI

Shepherdsfield is a Christian fellowship which tries to live as the Early Christians did, and as recorded in the Acts of the Apostles. This "Apostolic Christianity" included "sharing all things in common." We have accepted Jesus Christ as the Way, the Truth and the Life. Through Him we have found answers to the many questions that arise in trying to live together and reaching out to others.

We have about 100 souls associated with our Community. We are located in a farming area outside Fulton, MO, and within driving distance of Columbia and Jefferson City, MO.

We earn our living through a bakery, a wallpapering and painting company, several small cottage industries and some printing and publishing. We have a large ministry that reaches over the world in studies of Scripture and principles of Life.

We operate our own school and take the task of raising children in an environment of "purity and childlikeness" seriously.

Our desire has been to show others that Christianity is not limited to the institutional forms that have so disenchanted many people and led them to reject the claims of our Master, Jesus of Nazareth.

We do not claim our life is a Utopia that requires little or no effort from the individual. True peace and brotherhood can only be accomplished when the utmost of diligence

is applied to live out and promote the things that lead to peace and unity. We find joy in living for Him in the present and seeing ourselves and others changed from day to day.

If you would like to visit, write or call Shepherdsfield Community, 777 Shepherdsfield Road, Fulton, MO 65251; 314/642-1439.

HOME TO SHARE

I wish to share my new custom built home, a 5-bedroom Colonial with a deck and all modern amenities. I am a Jewish Amway distributor who operates the business from a home office. I am well travelled and a former New York City public school teacher for five years. I lived, worked and studied in the Land of Israel for four and a half years.

For more information contact: Ronald Paushter, Coastal Enterprises, PO Box 1411, Lakewood, NJ 08701; 908/905-4123.



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Membership

Membership is a means of supporting and sharing the work of Community Service. The basic \$25 annual membership contribution includes a subscription to our bi-monthly NEWSLETTER and 10% off Community Service-published literature. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a nonprofit corporation which depends on contributions and the sale of literature to fund its work so that it can offer its services to those who need them. All contributions are appreciated, needed and tax-deductible. Due to added postage costs, overseas membership is \$30 in U.S. currency.

Have Your Friends Seen The Newsletter?

Please send the names and addresses of your friends who might enjoy receiving a sample NEWSLETTER and booklist. (If you wish specific issues sent, please send \$1 per copy.

Editor's Note

We welcome letters to the editor (under 300 words) and articles (700-2000 words) about any notable communities or people who are improving the quality of life in their communities. Please enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

Editor's Note #2

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celo or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

Address Change

If there is an error on your mailing label, please send the old label and any corrections to us promptly. It increases our cost greatly if the Post Office notifies us of moves, not to mention that we like hearing from our members and friends!

Consultation

Community Service makes no set charge for formal or informal consultation. Customarily, we ask for a contribution at a rate equal to the client's hourly earnings.

Contents

Printed On Recycled Paper

THE COMMUNITY AND THE MEANING OF LIFE.....	Arthur E. Morgan.....	1
SIMPLE LIVING II: Community Service Fall Conference.....		7
ECHO SYSTEM.....		7
BOOK REVIEWS: <u>Paradigms In Progress</u> by Hazel Henderson.....	Ernest Morgan.....	8
<u>Healthy Harvest: A Global Directory of Sustainable Agriculture</u>		9
READERS WRITE.....		9
ANNOUNCEMENTS.....		10



You can tell when your Community Service membership expires by looking at the month and year in the upper left corner of your mailing label. Please renew your membership now if it has expired or will expire before 6/92. The minimum membership contribution is \$25 per year. We do not send individual reminders to renew.

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